

M2521

Thursday, Jan. 23, 1975

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MR. NYLAND: So, I am gald to be back. I think by this time all of you know I had to go to the hospital for a few days. for a check-up. Everything is alright. So now we can start with new vigor. About last night - I listened to it and this morning. In the beginning I was a little disappointed but then it picked up. In general it was a fairly good meeting, in my opinion. But there was one thing that I really didn't like, and It made me think quite a bit about progress of a group and progress in meetings. You remember I asked: write down questions and come here. I even said ten people should, right when the meeting is open, speak. Again, a long silence. Sometimes I really don't understand it. What is the reason that you don't want to ask. I think about that. Always I come back to one, one particular statement. I say the ∇ level of the group is still low. If it was a question of talking about something that is familiar to you, like let's say the crisis - huh? - at a time - impeachment now- energy. You would have your opinions. If it is a question of a book - you would talk about it if you had read it. If it is someting else which you are familiar with? Of course. When it has to do with your inner life you don't talk.. It is partly because maybe you - you don't work enough. Or, you don't have enough interest in working. Or you don't have see the importance of it that really you should. And we keep on⁺ talking about it of course. Because ~~that~~ ^{the} emphasis for me is quite obvious, that one, an ordinary human being, ought to be able to do that. Not only able, by I think he has ~~to do~~ that kind of responsibility. Because I do believe it belongs to his - his life. But you see. I don't think you are natural. In an ordinary surrounding in ordinary life when one is used to certain manifestations and all the different things that

we are as a human being; it is like a culture of exchange with which all of us are familiar. A culture for me in the world is something that is put on n nature as Earth, and whatever that culture may be, it prevents something that is nature to come out. Mother nature is prevented sometimes to express herself in an ordinary way, because of the so-called ~~xxxxxxx~~ culture we put on top of that, and that is our civilization. I think sometimes Mother nature ^sresents As. And then there is an explosion, earthquake, catastrophe, things of that kind. And therefore when things are natural you cannot really count on it, that at the same time when that so-called culture exists that also natural tendencies still want to be expressed. I think in our civilization our forms of behavior, the way we have been brought up, the way we have covered ourselves with a variety of things and called it, to become more civilized, we have forgotten that we really at the basis are natural people. And of course there have been many different directions given that one should return to nature, one should behave much more simply than we do. Even we have made a religion out of the study of nature and call it Pantheism. But all of that is just restricted to a few. And when it comes to us wanting to discuss certain things which are really natural, you don't want to do it because your culture prevents it. On the periphery of course it's easy. You can ~~talk~~ talk almost about anything. But when I ask you to be natural in a meeting, certain things should become natural to wish to express them. And you have a coating of your own culture that prevents it. Maybe it is as good ~~as~~ reason as any. I think that Mother nature is also striving to become a planet. But that particular process will take eons and we living on that in small little bits of human beings, we have our own lifetime and in that lifetime usually we don't throw off the culture. We stay with it until we die. What we should learn is to be much more natural so that that what you want to talk about belongs to you as something given to you, to all of us, to be able to develop in a natural way or to come to a conclusion.

that that kind of natural way is seen as something that has stopped. At the present time we don't see that. Our culture tries to take over when Mother nature has left us. And in that way you excuse it, because it is logical that if you want to continue to grow that when it starts you stop as a result of Mother nature not helping that then you use your own culture for the purpose of continuing to learn and wanting to live with that since you believe that that is progress. Of course we define it as not having - - not having ~~quality~~ the quality of progress. We simply say from our standpoint that it is only a rearrangement of certain things. But at the same time we have to get rid of our culture. ^{We} ~~we~~ are too civilized. On the basis of expressions of civilization we are quite polite. But when it has to become natural we have to take off the little layers of culture and when they are off then maybe we could become natural. That would be one explanation. The more simple you can be, the more natural you can be. The more real reason there would be to see what you then do to apply these kind of ideas to your nature, finding out what is the valve of nature and then proceed in the direction of Great nature; not in the direction of another culture. [?] I think there also may be another reason why you don't want to talk. A little fear that if you feel that whatever you are saying I will listen to and next evening we discuss it. And you think then that will be critical. I think you are quite wrong if you think that. I'm not critical at all. You see the picture is quite a different thing. Supposing several of us had been in Paris and we would be talking about Paris. We would talk about what we had seen and your impression. And you also might talk of ~~it~~ how you got there; some by plane, some by steamer, some by a freighter, some on a sailing boat. Whichever way you would finally get to Paris, you wouldn't even question it, one is better or not, you got in Paris. Then when you describe Paris, the Bois de Bologne, the different beautiful things in Paris, even Colonel de ^{Renard}, you wouldn't question each

others² statements. You were in one section of Paris and someone else in another section. And if I started to talk about Paris I would talk the same way. We would not fight about it, we would not have any fear to express ourselves. The fact is that you were in Paris and you simply mention that. When a teacher teaches, he gives you information that he knows. And you are not questioning it. If you have a certain belief in the teacher, you will even say that may be so. But you always have a chance with a teacher that when he says certain things you can verify it and look it up. And particularly in our case you can verify it in practice, and by experience. So why should there be any fear that I would criticize you. I only make certain statements based on my own experience for all of you to compare it. And I am not saying that you should be further than you are. That I'm trying to explain to myself why there is a little bit low level in, for instance, too many pauses that you don't want to say anything, and I am trying to ascribe it to some kind of a reasoning which I really cannot find. Then only as I say the level of your wish to grow for your inner life is not sufficiently developed. You have no desire; that is because of your civilization. Because you don't think about death, you don't think about values which are not seen. You only consider that what is clear to your five sense organs. And your inner life is not being fed and you don't want to feed it. Although sometimes you do claim it, of course. But it is sometimes a little pitiful, and it makes me sad for yourself, also for me. I have an aim to try to help you and in that way teach you about WORK and trying to help you to explain it and make it clear and communicate on that basis so that you have some facts to deal with. And at least perhaps an aim. And it is clear enough what I say maybe you can take that. I also like to put it in such a way that you can be affected, that it will arouse in you a certain desire for yourself and perhaps because of that you could agree with what

am saying or at least it would lead to a possible adventure. But when I talk about unknown territory I simply invite you to become adventurous. And really to wish to find out if the certain things we do describe, you can also experience if they seem worthwhile. But the main thing is to get to Paris. And then to agree with what Paris looks like. And if someone tells you about a particular section of Paris, say, going out to Fontainebleau, and you haven't been there, then maybe next time you get there you will try to find out how to get to Fontainebleau and maybe you find out where Prieuré is. # So this question of criticism I think you have to get out of your mind, if it is in it. I am critical about certain conditions which could be different, and of course which I hope would be different and critical only to the extent that a person has not used his particular ability to foresee or to be able to do and not doing it. Particularly when he has made a promise to himself. And the criticalness is that you don't understand that you may have taken on an obligation by keeping on listening to these ideas without doing enough about it. Now maybe that is difficult. Because that also depends on the responsibility you feel for yourself and to what extent also that you feel that what you are is quite alright. # 'I' is the ~~big~~ difference between superficiality and essentiality. If you can live a little bit more essential, you will have more chance to ask real questions. And of course I can repeat the suggestion again, that next week on Wednesday you really don't allow any pauses. But they were there and I am sorry. It is not right. You have to learn. But you see the process of shedding one's own civilization is a long process. And that is why I am sad. Because I will die and I still would like a Group to continue to live. And unless you have familiarity on a natural way regard your inner nature, you will not survive. And I say this really, I wished with all my heart that you can continue on the road for freedom. Which I believe in, and I believe also the only way to reach it, is to become

acquainted with the concept of objectivity. Now I know that is difficult. And I know that many times one has a wish and you cannot really follow that wish because you are thwarted in your attempts. Also you have ^{tried} ~~tried~~ many things and you are not quite sure that this, these ideas of Gurdjieff are really for you. And even trying to find out what is the value of the ideas, there is a period, and the period will come every once in a while and sometimes will stay for some time that you really are disappointed, partly in yourself, partly blaming some conditions and not knowing exactly what to do with it - ~~not~~ with the conditions, and what to do with yourself, that you yourself run out of patience. And it is that impatience that I would like you to be, to like to warn you about. It is logical that it will happen, but you ~~must~~ realize what is necessary for being able to continue to wish to grow is that you take care that all the different debris which is out in your way is really removed and it is sometimes a long process because one after the other of a little particle of debris can be removed at one time. And to keep up your courage and your patience is difficult to keep up. Prayer can help you but maybe even that will not do it. The only way to do it ~~is~~ to concentrate again and again on your ordinary life. Because when we talk about that, how to improve your ordinary life, we are back again in the ordinary existence of our own culture, our own education, our own ability of doing things for the sake of wanting to do them well. Or a satisfaction to be able to do that what is ready to be done, that your hand is close to it so that you don't have to make too many attempts to find the proper tools. And moreover there is already more than enough available that can be given to you just for the asking. The request that one makes wishing to wake up is not only that you have to change, but you have to make the tools with which you have to work. And that makes the greatest difficulty because you have no dexterity to make a sharp tool in order to get for yourself the wisdom of your inner life. At the same time when you want to grow up, you have to take care that whatever comes to you gradually is assimilated and that you don't go out of the way of it because if you avoid it, I am quite certain that it will come back in some other form.

I think all the difficulties of unconsciousness will have to be overcome by each person. It's strange probably to say that because we limit ourselves by being

on Earth to that what is within our own little world. And we say sometimes that that what I have is my own - call it Karma. It is not the same as someone else's Karma. We also justify it by saying that totally all possibilities are being lived on this Earth and I only have to live a part of it, and someone else will live some other - live some other part. I say now that what is required is first to become acquainted with our own world, our own personality, and that what actually is bothering us and preventing us from opening towards life itself. But that also will include - I said before - many times experimental periods. That means that what is not natural to me in accordance with my type. Also it has to be understood as something belonging to someone else when it is the other person's nature, in order to be able to say to Mother Nature, I have exhausted you. And (said) that she can say oh no, you only have eaten part of it. You should have eaten much more before I can let you go.

The experimental period really means cooperation with others, and the entry into the life of other people so that you could become acquainted with that what has taken place in someone else without actually having to experience it. The more essential you become, the better it will be to be open to that what takes place with someone, and the final answer is caring for each other, because then it is not a description of that which you have experienced. It is a feeling of that what you know exists in someone else. These are the difficulties of course which are ahead. And there is no question about a difficulty, but there is also hope that when you solve certain problems for yourself and you have reached an experience which has given you valuable data, that then on the basis of that you will have the belief in further possibilities and when that goes over into the hope which I hope you will never lose, that you will continue to hang on to whatever you now have, and look at that what is not as yet digested. That in time you will find the proper way of taking it in and making it your own also.

These periods I have called 'going through the Valley of Death' - it is as if one actually dies to oneself. Communication with a few will help because you will be able to see certain things then with each other, but then again that what is needed is to see each other's nature. You see what happens with nature if you actually understand

that, if you try to take away the civilized process of humanity, nature has a dual quality. There is in nature, and we take now Mother Earth and the variety of different beautiful things which exist on this Earth and which once in a while we see and we are affected, and if, for instance the Grand Canyon - you are there and you close your eyes, it is not the scenery, not all the time just scenery. There is more than that. And something that is in that nature which starts to speak and sometimes one becomes very sensitive to that. And that is the reason why there is religion based on nature, because it is that quality that happens to be there, and when one realizes that is also there it is the saving grace for Mother Nature herself and a contact can be established between yourself and that what is of a different kind of a place in the form of the Earth itself. This I think can be of great help. That is why many times when you are a little bit in distress if you go out and walk, and take a walk away from civilization, if possible away from houses, away from cultured land - just go deep into the forest and there you can commune with something else. Why do you think ozone is there? Ozone is not oxygen. Ozone is not spoiled, not spoiled by all the different fumes from humanity, and it is O_3 . It is more powerful than oxygen. That's only O_2 . That is in a forest when it is still free, when it has not been spoiled as yet. That is the quality of man, exactly the same way, when he returns to the simplicity and become then really natural so that he can actually be what he is and when he then, in relationships with others, can recognize that then they can talk really about Work.

That's what I'm really driving at: you have to find more and more opportunity to be able to talk about Work - real Work for yourself, not pretending but just simple, but it must be Work. Otherwise it won't have that quality. If you talk about ordinary life it can never touch the other, unless it happens to be that you talk about pneumonia and you've had it and the other had it, or that you had some kind of a sickness, an operation that someone else also had, then you can sympathize. What it is natural you can exchange that what is common to one and the realization of that existing as experience for one, or becoming open to the other in a relationship which then becomes more pure because it is purified by your wish. There is an understanding without words and that is very necessary to see. And if you can be together and not speak, that you can also exchange a relationship without words. What is it that you want to say

when you want to say something? Not just to communicate what is your experience. It doesn't belong in a group like this. Nobody is really interested when the experience is just ordinary. Experience has to be extraordinary, about your inner life. You have to talk about what were your attempts to unfold it, and what it was when you got to Paris, what you actually saw. Also you can say that you flew there in order to illustrate that you were in a hurry to get there. Maybe. But in any event there are many ways by which you can overcome this particular Valley of Death in which you are stuck to the ground and where you don't want to get up because you have no courage. Someone else can give you courage by showing that they understand what you mean, even if it's difficult for you to express it. And from that time on, you live on the exchange of feelings, not ~~only~~ on the exchange of words. I wish, you see, that you would get in a group this feeling, that you could listen to what others said when someone else is saying in the way they want to say it with their desire to say it and only then, in that what they do say in words, that you can find intention, their desire really to want to communicate and make it clear and that there is in them the wish really to want to know so that then you can help to add to it whatever words you can supply in order to clarify it more, but never to hurt another person's feelings when he is honest about his desire to Work; and you ought to know gradually, how to help.

You ought to know that there is a certain growing period of a group, that gradually, you will undo these little layers of civilization which only wants to talk about outer life, and that for you, make it inner life. It's much easier to communicate there because there you don't have to go through a rigamarole of all kinds of things that prevent you even from seeing it. Feeling is much easier that way because it is freer from the word itself and you don't have to try to find a word for it. You just sit and you let your feeling go as pure as you can make it. The person who listens must have feeling to wish to listen to find that what is the feeling in what is being said and then giving an answer which contains the same quality of feeling.

I have good hope for a group even if I know that it will take time; but for time, we have to be patient and whatever is God-given, is given in a certain way for

us to take as we can , Whatever the digestive problem is of the group, it is established by a variety of people and when one doesn't speak, another can speak and there should be more of that kind of solidarity.

Don't let silences continue. You must fill it in. You must have a responsibility for that to maintain it because you spoil it when there ~~is~~ too long a pause and then someone else has to bring it up again on a level and that requires extra energy which need not be spent. The same way, if someone makes a statement that doesn't reach anything ~~at~~ all and has nothing to do with Work, the next person has to bring it up again on the level which you really should maintain and the more continuous you can make your statements, the better the maintenance and the less energy has to be used for maintaining it.

Now, what will we talk about? Consider it like a continuation of last night and see if we can, maybe, clarify a little more.

David: Mr. Nyland?

MR. NYLAND: YAH?

David: It's David Horton.

MR. NYLAND: Yah, David.

David: I think that I see certain acquired characteristics that are in the way of my growing ~~up~~ and I want to know how-how am I- can I change those, and how can I go about it?

MR. NYLAND: I think characteristics in the first place, have to be recognized, that they are there and that is really part of you. Sometimes you can distinguish between an acquired characteristic and an essential one; but for the time being, it doesn't matter because they belong to development of a personality and they become sometimes traits of a character. For the time being, it is necessary to make statements that they are there and that one has to see them in the light of impartiality. The more you become acquainted with yourself and the more you can recognize repetition of certain characteristics, the more you will see that they are part of you. It is not a question of changing them. It's a question of giving them a value. I don't think in

Work, one wants to lose anything. I think one wants to use everything that has been presented in one's life, provided that, what has no value, receives the mark^xation, 'No Value' (.)

You must put every characteristic and every tendency, every kind of habit, with a price tag. How much is the value for you? And it can go from five cents up to five hundred dollars. It doesn't matter what the price is as long as it has its place in that particular category. The more you become acquainted with that what is the actual value judging this, that value that certain things have a higher value, of course, should receive more attention, the more you will see where you emphasize that what is of higher value, that the thing of a lower value will go to the background because you are not giving them attention and many times, such habits or whatever the characteristics are, will then, I call it, automatically be dismissed as of no longer use. After some time, when one really is impartial to that what one is, there is an inner life quality which then starts to look at your particular characteristics. It's not any longer the mind and it's not even the mind's functioning as the 'I' intellectually. It is another part of the 'I' which then starts to function in an emotional sense and the judgment is then an emotional one. And then the feeling which changes gradually or which gradually comes to the foreground dismisses the categorization of that what is your characteristic and it doesn't see it anymore as something that is linked up with an unconscious description. It only sees it as being on the way for expressions of life when life is now emphasized as inner life. That is why one needs that feeling, because that feeling will insist that whatever now one wants to express as life and the emphasis is being on life and life being valuable, will require a certain form corresponding to that life, and in that form actually comes to its own light of existence.

I hope that is clear. I then form a judgment which is based on emotional qualities of the totality of what I am under the guidance of the benevolence of 'I'; and with that particular process, I start to criticize in a certain way as something that belongs and something that does not belong. And I then ought to have the strength to do that what I feel, not what I know that I feel, which belongs, and then I must

do it. That is, I must change that kind of a form of expression into another form which ~~is~~ more belonging to leaving me free. How will I say that? I have to find a form in which I put life with an understanding of that form that at any time, I can throw the form away. When the form is of not much use anymore and I emphasize the necessity of life existing, then it doesn't matter what form it is, provided there is that understanding. Impartiality makes a form not to have any value. For the sake of classifying it, I use the form as a form of expression of myself as a habit or a characteristic. For the sake of growth, I eliminate that kind of a form ~~unless~~ it has to be expressed in another way. That is, if I want to use life for the expression of forms of my life, then, of course, I will have to have a form; but whenever I put it in a new form, it goes with an understanding that the form can be dismissed anytime. You understand?

David: Yes.

Judy Benowitz: Mr. Nyland?

MR. NYLAND: Yes?

Judy: It's Judy Benowitz.

MR. NYLAND: Yes, Judy, yes.

Judy: I think you answered my question, but I wanted to ask it anyway.

MR. NYLAND: I think I answered it. All right?

Judy: Yes, Mr. Nyland.

MR. NYLAND: It's right. You see, I had a little talk with Judy today and I said you ask that question to night and she was a little hesitant. She was a little hesitant about it and then-I will remember it. So when it came to a point where perhaps I could mix up the content of that question with see, what I was saying, you introducing it, simply mixing it a little bit, I couldn't-I couldn't withstand the temptation. All right, Judy.

Judy: Yes, Mr. Nyland. Thank you.

Betty: Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty.

MR. NYLAND: Yes, Betty.

Betty: I've been thinking a lot about why it is that I don't make more efforts to making Work attempts because I know that I have a definite strong wish that what I want for my life is to find out what the meaning of it is, and I believe that the ideas of Gurdjieff will give me that answer ;but I have this difficulty in actually practicing in that form of trying more often to make the efforts and being more studious; and in the trying to find out why that is ,consumes, it seems, to have come. It doesn't seem to be just laziness alone, which is a tendency of mine to blame everything ~~on~~ that I can't do . It seems to come down to some form of, well, a closedness to myself which in some way is related to some kind of a fear.

MR. I think you are making it a little too much a rationalization .

Betty: But after all that....

MR. NYLAND: Do what your ~~have~~ hand finds to do. Whenever it finds something it has to do, try to Wake up. I think it is as simple as that . Instead of blaming yourself or thinking or rationalization of some kind that may ~~be~~ it is not laziness. Maybe it's something else. Maybe it is fear. I wouldn't pay attention to it. If it is true what you say, 'I want to Work, I believe in it, I ought to do it, I don't do it enough,' go ahead and do it at that moment when you say it, exactly when you say it, I can ~~not~~ do it. You prove to yourself that you can do it. All you have to do is throw the switch. There it is.

Betty: Well, the other part to the question I wanted to ask-

MR. NYLAND: What is the other part to it? That is the the question because ~~at~~ that moment you exist. You have all the ingredients for Work.

Betty: Well, I'd still like to ask you this because it's important to me.

MR. NYLAND: Well it's okay. You can ask but I don't think the answer will be necessary; but go ahead and ask.

Betty: I felt that in order for me to tap the sources of my inner life, I would not be able to really do it without expressing certain abilities that I have and I've been trying to have those sources of my gifts in hopes that that would be bringing me closer.

MR. NYLAND: I don't think it will bring you closer. When those are abilities that you can do, you are liable to be much more attached to them.

Betty: I see that aspect of it, but one of the reasons that I have a hard time doing them, is because I get identified with what I'm doing; but I know, at the same time, the source from where they come, is the place that I-- If it was of a higher level- would be the place that would have the quality that I would want for what I need. I can't explain it much clearer than that.

MR. NYLAND: Darling, if it comes from a higher level, you have to find a pole that leads to the higher level and you have to climb up on it.

Betty: Right. Is that another circle then- the pole?

MR. NYLAND: Yah. I'm afraid that when you find yourself on an ordinary Earth, you have to do something to get back to the contact with that higher level. But as I say, I wouldn't wait for it.

Betty: No, I'm trying not to.

MR. NYLAND: I would immediately work. Whenever the thought comes and whenever the excuses come, whenever the rationalization process ~~breaks~~ starts, I would stop and say, "Here I am. I wake up to myself." Exactly, at the same time when I said I cannot work, I prove that I can.

You have to turn it?

Is that all right, Betty?

Betty: Yes. That's what I formulated. Maybe I shouldn't have asked the question.

MR. NYLAND: But, is it enough now to work with?

Betty: Yes, because that's what I felt was the answer.

MR. NYLAND: All right, then, it's a confirmation. All right.

Harry: Mr. Nyland?

MR. NYLAND: Yah.

Harry: This is Harry.

MR. NYLAND: Yes, Harry.

Harry: Listening to you earlier tonight, I ~~fel~~ really felt it applied to me.

MR. NYLAND: Which part, Harry?

Harry: Having a little fear of criticism and also -well, to put it in terms that I - when I asked a question last night about not acknowledging somehow a feeling that I know that work is there,

and it is real for me, but I don't--I know that I don't acknowledge it enough. It doesn't come through my nature as you were talking there earlier.
MR. NYLAND: Well, in a strict sense, what kind of knowledge will (?) come through your nature, as it is?

Harry: What kind of knowledge?

MR. NYLAND: The knowledge for objectivity will not come through^h your nature. It will come through something that is already unnatural within you which is really Magnetic Center and ^h which you gradually, by means of essential essentiality. It is not just there because it's all covered up. At the same time, of course, without any doubt it exists, because I don't want to quibble about words whatever it is that ~~XXXXXXXX~~ comes from you as that possibility is that same thing that I talked about when nature itself has two qualities; and one is the aspiring and the other is the wish for maintaining. We are in that sense kind of a boat when we have

touched through inner life the possibility of aspiration. The real aspiration is formed in the nondimensional existence of Magnetic Center. You can come to a conclusion about yourself in seeing what is really missing and then you can find out if you can supply that what is really necessary to fill the emptiness. And again, Harry, it is so simple. And whenever you make a statement about Work, you forget at that moment something in you could be there at your side. Does that help in any way?

Harry: Yes, sir. Yes, it does. I guess I just really wanted to say that. Yes, it does.

MR. NYLAND: Okay. Say it at certain times where there is no--no particular deviation.

Harry: All right.

MR. NYLAND: For that you have to be quiet and serious, and also willing to listen to an inner voice. When that is there you hear it, then you will be much more convinced that that is your aim and maybe then you can Work. All right?

Harry: Thank you.

MR. NYLAND: Yah.

Cynthia: Mr. Nyland. It's Cynthia. I have a question about a way that I Worked Monday afternoon at work. Someone told me that the way I always Work, or usually, which is to me very simple. It's almost like I know enough to apply in the simplest way the method of what Work is, the way I've been able to understand it. On Monday afternoon I was standing in front of the sink and I'd had a morning where I'd been able to make those kind of single attempts sporadically, and I was home and I was not mechanically but I was able to continue, and it was possible at that time to seem like--bring together the method of making the Work attempt - of having something observe me impartially and that what was lacking in the other attempts was the relationship of that method to my aim. It seems like I can Work as almost an exercise in simplicity where I'm not always in touch with the aim as far as a real meaning for me as to growth

or something higher. I don't always have that as an understanding in my experience of Work. I do it because I believe in the method and there are experiences like this that show me that they're linked up. But a lot of the times I can't bring them together.

MR. NYLAND: Cynthia, when you--have you ever experienced that you were Working and, as it were, knew about a method, as at the same time you knew why?

Cynthia: Yes.

MR. NYLAND: If that happens, you see, that you see the method as leading to an aim. You put the aim in your method; that is, you connect by association: method with aim.

Cynthia: That's when I saw--had been--hadn't been there very much.

MR. NYLAND: That's what I thought, so that really it's associative. I don't do it unless I have an aim. Otherwise I'm not interested in the method. And all I have to do is to say I have a method. What for? Aim. And then I Work.

Cynthia: It seemed like before that I've had emotional experiences which brought me very close to my aim, but then Work was something I did when I wasn't in that emotional state.

MR. NYLAND: It all depends on how you make this method actual.

Cynthia: Yeah.

MR. NYLAND: If it is a little intellectual, you call it ABC. You're liable to forget the source where it came from, which quite definitely is based on the wish. But the more you make the wish the same as an 'I' and see the flexibility of an 'I' that it can turn either toward intellect or emotion. It always is made within you that what you are which is Working and then you don't describe that what you're doing intellectually any more because, after all, an 'I' is also a presence to you. An 'I' ^{embellishes} the aim you want to strive for and at the same time it gives you the method. And the method may be that you want to see yourself, that you want to have impartiality or that there is even simultaneous connectivity

with it. And the aim can also be expressed by means of 'I' as growing up and wishing to become a Man without defining it. I don't have to have an aim which is reached in order to make the method more practical. I have an aim and I say I ~~now~~ now know the way to go. I have a method and that is the explanation of the way to go. I do that. I don't think of the aim really anymore. With this aim in the background which pushes me into the method. The aim is connected very much with my emotional desire to become something what I am not now. And when I have that once and for all deep within my heart, it doesn't matter if I follow an intellectual road or an emotional one; it always remains connected with each other. The same way ^{as} when something is in existence in my emotional center and it becomes a little bit ~~possible~~ possible for me to use a word for it, then I use that word, without (?), without reducing the value of the emotion.

An intellectual method does not take away any emotional quality. You see what I mean? If I become too intellectual, I take away the feeling of the words, but when I have a real emotion I can say, ah, how beautiful. Such words don't affect it, it really emphasizes my feeling. And so any kind of a method can emphasize my wish for an aim. Ya?

Don't worry too much about it.

Cynthia: I wasn't worried, but I couldn't find ... It was like what you said in--~~the~~ kind of in the middle, the experience itself showed me the truth of it.

MR. NYLAND: Ya, that's right. It becomes a little triangle: the wish, the actual observation and the result. And the triangle keeps on turning around and whenever you wish, the next moment there is the result, the next moment there is again your mind, the next moment there is the feeling that produces the wish. And all of that becomes totally in existence whenever I work because I cannot separate even intellectual method as described from my wish to do something.

I solve problems in mathematics by using my head, but I have to have enough steam which comes from my heart that I want to solve the problem.

Whenever ~~w~~ one Works, one becomes totally interested in wishing to Work, and so it engages really the totality of one's personality, and then you don't make distinctions anymore.

Ya?

Cynthia: MmHm. ^{Yeah} Thank you.

MR. NYLAND: All right.

Cheryl Cole: Mr. Nyland?

MR. NYLAND: Ya?

Cheryl: It's Cheryl.

MR. NYLAND: YES, Cheryl.

Cheryl: for the last few weeks I have not been in touch with my wish to Work, but this week I have wanted to reach something within myself and I have sat down quietly and gone within and tried to reestablish contact with something. And something has come alive in me again, but when we've talked before, you've said that that's only the first step, and that then I need to take that into my ordinary life, and I'm having trouble translating that ^{what} what I've contacted within myself - I'm having trouble taking that into my day ^{with} with me now.

MR. NYLAND: ~~Where~~ Where is it, when you say you have taken it within?

Cheryl: When I go within I touch ~~something~~ something within my heart and ...

MR. NYLAND: What does it produce? A feeling?

Cheryl: Yes. And it gives me a wish.

MR. NYLAND: Darling, you have to be a little bit--a wish, it has to be a little bit more defined. What is the state of yourself? Is it like a realization? Or is it like an emotional state in which you are willing to do something? Or is the actuality of ^a feeling aliveness that has to be expressed?

Cheryl: It's an aliveness, but its not an aliveness that I associate with an ordinary aliveness.

MR. NYLAND: No, that is right. At the same time it has to be expressed because you have the wish.

Cheryl: Yes.

MR. NYLAND: And the wish leads ~~then~~ ^{then} to that what you ^{then} could do with that wish; that is, the wish remaining, you can do certain things in ordinary life. If you know what the state is that has been produced, you go back to ordinary life and do what you have to do. In the first place, you will do it with all your capacity. In the second ^{place}, if the wish is still there, you will be able to see that what you are doing impartially.

Cheryl: Then, how do I consider that with my mind then?

MR. NYLAND: You don't. When it is impartial, then there is no feeling that you have to describe, and that what the mind tells you to do is not connected with any associations. You take it as a matter of fact. It is there, you exist, you are simply active, and something is there which becomes aware of you, acting that way. Your mind enters in that particular function when it starts in the observation process, but your ordinary mind is--doesn't have to be concerned and is not considered. The mind will come in when the others are not strong enough to keep the mind out. If the mind comes in, one becomes unconscious.

Take it very simple. Go over from the state of in which you are as a result of going within into an ordinary activity of daily life and hold on to that what you have experienced. Very much the same as you sit in the chair and there is an awareness of you, you have your eyes closed, and you get up, and you hold on, as it were, to that what is that realization as an experience of your existence.

Cheryl: Okay.

MR. NYLAND: You know what I mean. It goes away, but you know that something has gone away. You bring it back again.

Cheryl: Well, before I ^{we} tried to take that wish and formulate it into an 'I' observing me and at times I've been able to do that.

MR. NYLAND: Cheryl, leave it. If one has an intention of wishing to work, the wish is already an 'I'. I've said that before. It becomes so completely part of me that I don't make a distinction anymore of the different steps

of a wish for an 'I', an 'I' to be created, an 'I' then created, starting to function, ~~and~~ then an 'I' when it starts to function giving me information about myself - that is only an explanation of the process. But when I'm really alive with a wish to ~~work~~ then that what is alive is almost instantaneous. I have that wish, it comes to my mind, there I am, already awake and I don't go through my mind anymore in order to explain it away. It ~~is~~ is there because I wish it.

Cheryl: Well, I have always thought that was getting stuck.

MR. NYLAND: No, I don't think so, because you always remain in existence and no reason to get stuck.

Cheryl: Okay. I'm going to try that.

MR. NYLAND: Ya. Make it much simpler. As soon as the thought comes, there you are, ~~Awake~~.

Cheryl: Thank you.

MR. NYLAND: All right.

Tina Near: Mr. Nyland?

MR. NYLAND: Come. Ya.

Tina: It's Tina.

MR. NYLAND: Tina. Yes.

Tina: I ~~was~~ had a very good week ~~end~~ last week. I was able to keep in touch with a wish for something and simplicity in application of Work through the two days of the week ~~end~~, and it was an attempt very much connected with ~~axkxkx~~ your statement of (?) trying to go back to the beginning and that sort of simplicity.

MR. NYLAND: Trying what (?)?

Tina: To go back to like it was in the beginning ~~and~~ (sort of) trying to Work. And by Sunday night when I went home I was in a very definite state as a result of making these efforts, and it was a good state, I was lighter and loosened from myself in a certain way; but I was not satisfied with the result of the weekend, because in another way I was out of touch with what I've come to know of something more solid within me based on a

(Simple)
certain knowledge as a human being that (?)

MR. NYLAND: Now cut it short, Tina.

Tina: Yeah.

MR. NYLAND: When you were not satisfied, you make it up, you Work then.

Tina: Beg your pardon?

MR. NYLAND: ~~When you're not satisfied or something~~ the evening you make up for it, you Work. You start Working again. Don't explain it. There have been reasons for it and maybe you could have done something about it or not, but you haven't done it, so you're dissatisfied. All right. I Work now.

Tina: No, it wasn't --that wasn't it.

MR. NYLAND: Well, what was it?

Tina: Well, it was more a--it was a question of direction, really, in the sense of...

MR. NYLAND: ~~xxx~~.What direction?

Tina: Now, wait a minute. I am trying to put it into words. Several weeks ago, a couple of months ago, you had spoken to me about the necessity of the condition of emptiness, being in touch with myself in a certain way that could lead to impartiality, because I knew as much as possible that I was mechanical when I was asleep.

MR. NYLAND: Could you put all of that aside? Why did you have to discuss that with yourself?

Tina: Well, because I had to understand it.

MR. NYLAND: No, you don't have to understand it. You have to understand only one thing: that you ought to have a wish when you find out that you have not Worked or it was not enough. Then you Work.

Tina: It was almost as though I wondered if I had Worked too much.

MR. NYLAND: I wouldn't wonder about it, I would ~~xxx~~ simply say, I Work now. When I Work I really forget all about the past. All I want to get from the past is a continuation and if that past reminds me for some reason or other that I have not Worked enough, then I train that kir

of a thought into, give me the wish now. And I'm quite certain that when I really mean it and I want to ^{to go} Work right now, I will make a wish to Work.

I think we philosophize sometimes ^{much} too much and want to explain why we cannot Work. And the reasons we give to ourselves in rationalization process, justification, explaining our reasons, calling on Mother Nature saying ^{that} she prevents us, and whatever there may be - all that I ^{could} say takes time and energy and you lose a great deal of possibilities that that time and that energy could be used for a very simple purpose of saying, one, I am. And keep on saying that a little bit until the philosophies have cleared up out of your mind. Then you are simple again and you can see yourself in an impartial way.

~~And~~ At other times, Tina, when you want to indulge in philosophical or intellectual speculations, I think it's quite all right, and simply have a good time. But, you see, it's not important. I have to learn that I have more than enough to Work with and I don't need any further explanation. I can Work now and there is no reason why I shouldn't when I say I have a wish to do it. All I need is that kind of a wish ~~and~~ say all right, no one knows it, I Work. ~~Me~~

We can sound very good sometimes to explain how certain thoughts have come to one and why one really feels that there is a responsibility for Working. And I think the level of such explanations can remain on quite a low level provided ~~that~~ ^{the} intensity connected with it produces a wish that I say, My God, I will Work because I feel that it is necessary and I say you have the tools for it. So ~~say~~ go ahead and Work. Go ahead and apply it. Take that thought and take the feeling; convert it into a wish which belongs to Work and start Working right that moment. ^{That's} that's what I say many times; ~~people~~ ^{we} sit, we talk, and how many times do you convert that kind of effect of your knowledge that you're sitting into a wish to be even impartial to yourself sitting. It's a question of your eyelids opening up a little bit and then closing them again and

opening them and closing them again. You can do that. You can do that with the psychology the same way. Interest, but directed towards a wish to Wake up. Not only interest in listening to what we are talking about, all throughout the whole evening you have a chance to Wake up, many, many times. ^{It is, as I say} When ~~I say it is~~ on the tip of your tongue. But you always want to wait. That's bur, what I call, culture. Always want to describe it, always want to wait a little bit so ^{that} we know it's complete. You will never know it completely anyhow. You may as well begin. Struggle, struggle, ya, make attempts. But at least make them as ^{full} ~~good~~ as you can. When you make ^{them} ~~it~~ half-hearted, part of it is in your mind trying to describe why you ~~should~~ not do it.

It's all right, Tina, some day we can philosophize about it whenever we wish, but in this kind of a case you had a fairly good weekend and then you let it go. You still were sufficiently associated with Work and it did remind you. That's the time when you are so close to it, it takes just one little step from one river into the other.

Ya. Will we leave it at that, Tina? ^{Tina's?} But don't be disappointed now with this answer. Will you ^{im} promise? And after a couple of weeks I get a backwash and I hear from one [?] that Tina was very disappointed. You ought to do something about it because you didn't understand what she was saying. That may be so, you can hold it against me, but I simply don't like it. All right, Tina? You know I mean it, I mean it well, Tina. I really want ^(ot) help you.

Fred Curchak: Mr. Nyland.

MR. NYLAND: YA.

Fred: It's Fred.

MR. NYLAND: Fred. Ya.

Fred: Your answer--your answer on Saturday night cleared the way for some Work--some real Work, ^{and} the greatest sense of impartiality ^{in the community} (?) especial when you spoke of the smallness of ~~these~~ ~~the~~ manifestations in relationship to the distance of the planets from the Sun. That gave me a sense

of perspective of, I'd say, spaciousness ~~xxx~~ or expansiveness which made my own manifestations more acceptable, smaller, and more easy for an 'I' to accept. And I really wish ^{that} I could renew that sense of a wider horizon for myself.

MR. NYLAND: You know, Fred, in the Bible it says, go to the ants?

Fred:

MR. NYLAND: You take a little ant and a little bottle and put it on your desk.

Fred: ^{hey} I can find one on the window.

MR. NYLAND: I don't know. Do they hibernate?

Fred: I haven't seen any in the city, but ! *can get a cockroach*

MR. NYLAND: Take a piece of paper and write 'ant' on it. Any kind of a little asin^{um} ~~um~~ *you, asinorum*

Fred: What, sir.

MR. NYLAND: Huh?

Fred: I couldn't hear you.

MR. NYLAND: Anything like a pons asinorum, a little donkey bridge. Anything can remind you when you associate with that your wish to Work.

Anything can become important. All you have to do is ^{to} keep your eyes open and look for an answer. And when you ~~see~~ the answer isn't there, ~~you say~~, ah, that reminds me of Work, I never can find an answer in Work either.

And then you will Work. Be simple with yourself. Because Work in itself is really quite simple when you once discover nature in simplicity.

Nature, she needs you also groping for something. If I'm free, if I'm free from all kind of associations, any kind of covering, anything that really prevents me, any kind of this kind of a form, I discover my life, which is natural. And then I can place that life in the proper relations to me, myself as I am, and then, in the direction in which my aim would be. And just a little thought of that kind is more than enough. Of course when one sees, I say, afterwards exactly what I mean. I'm so small and still the Bible says, go to the ant and study them. See how industri

they are. A little bit of nothing, but that's me. When Gurdjieff says, slug, yeah, slug. Okay, Mr. Gurdjieff, I am a slug, but I'm ^AAwake. I would have an imaginary conversation with Gurdjieff: you say that I'm a slug? Yes, I am. But did you know that I ^WWake up? You know that Gurdjieff would say, "Really?"

All right, Fred?

Fred: Yes.

MR. NYLAND: ^{we} Almost at the end, aren't we?

?: Ten minutes.

MR. NYLAND: ^y Oh, more than enough. Come on, children, some more question

Mark Horstmann: Mr. Nyland?

MR. NYLAND: Ya.

Mark: It's Mark.

MR. NYLAND: Mark, Yes.

Mark: Through the meeting, I've been thinking about Work. And a thought came to me and I thought I'd ask you about it. When I find myself, when I want to think about something, a desire of some sort, and I have a lot of ^eenergy for it, I thought that I could turn that right into Work.

MR. NYLAND: How much are you associated with that what you have the energy for? Is it undivided? Or do you have a name for the energy that if you didn't Work it would go in a definite direction? Is it connected with another wish or another kind of an aim? Or is it free energy?

Mark: It's connected with other definite things that I have--that I show energy for, that I could--that I associate with, that the energy ~~could~~ definitely wells up in me, a lot of associations . . .

MR. NYLAND: Could be used for that. You run the risk of paying too much attention to it. Of course it is possible, but then you have to disassociate it from the purpose you originally had it for. If it is, as I say, free energy, it can be directed any way you like.

Mark: I have the feeling that a number of times that I have tried, that I--in the attempt, after bringing that energy around or bring myself to a

state of that energy , that it was successful. I don't know whether to continue with it or not.

MR. NYLAND: No, I think it is quite feasible that part of that energy goes in the direction you originally may have it for or what you wish, but I do believe that you have to take part of it and send it in another direction for a desire for 'I' or objectivity or consciousness, whatever you call it, that there is definitely a division of such energies. I would prefer to use all of the ^eenergy for just a little while until that wish ~~or that~~ ^{for} desire for becoming a Man has been exhausted. I think then immediately your state of health will give you enough energy for that what you want to do. Hold up the energy if you can, not sending it in any unconscious direction but if possible in the direction which you would consider conscious.

Mark: When I did that, the division between myself as I was and as I was in the attempt was very strong. And that indicated to me that that for the time being was the correct approach.

MR. NYLAND: YA, I think it is right. I think that you have to be honest because after a little while - a little while - ^avery short ^ewhile - the energy which you are using for Work is going to be an energy into a thought as if you are Working. That is the danger. But if you are honest that actually there is an impartiality which remains, then use up as much energy as you have the desire for.

Mark: Ok.

MR. NYLAND: All right?

Mark: Thank you, Mr. Nyland.

MR. NYLAND: Ya.

Phyllis Lehman: Mr. Nyland?

MR. NYLAND: Ya.

Phyllis: It's Phyllis Lehman.

MR. NYLAND: Yes, Phyllis.

Phyllis: The idea of a wish being Work and an 'I' is unclear to me.

I think that a certain wish is part of my life now and I see that that wish gives me something, but yet . . .

MR. NYLAND: But this wish has to be a wish for Work.

Phyllis: The wish is a wish for what Work--what I want--my aim.

MR. NYLAND: No, it has to be very definitely a wish to Work. I'm talking about that kind of a wish.

Phyllis: ?

MR. NYLAND: Not a wish for an--wishing for an aim, not a wish even for a life, or a wish to be good, or not even ^{the} a wish for consciousness. It has to be a wish which is connected with our method for Work, intellectually or emotionally. As I say, that wish gives me ~~me~~ immediately an 'I I ~~xx~~ can prove it to myself when I have a wish for Work, that immediately I Work. And if it takes a little while of thinking, I run the risk that I lose my wish and that ~~then~~ ^{every day} what I do is not sufficiently wished. I can prove it. The sooner I say, yes, ^{I have} ~~there is~~ a wish, and actually there is an awakened state, or there is an observation process going on, I know that my wish has immediately gone over into ^{the} ~~an~~ actuality of an observation. All right? ^{Yes} The wish is very explicit. It's only that will--that kind of a wish, not for anything else, because that ~~kind of~~ wish has to do with my wish for growing up, it's my own wish, it doesn't concern really anyone else. Okay? ^{Phyllis says} Ya.

Renie Hayes: Mr. Nyland.

MR. NYLAND: Ya.

Renie: This is Renie.

MR. NYLAND: Ya. Renie.

Renie: I was just wondering if you could tell me -- the things ^{like} ~~which~~ I really have to have my mind on ^{my side} ~~my time~~ in order to Work. . .

MR. NYLAND: You have to have your mind on which side?

Renie: On my side. And I really have to engage ^{my} mind a lot more than I used to. I mean I can't just wait for a wish, which is (?) emotional.

MR. NYLAND: Oh, it's all right. You can have it in mind when it comes

as a thought. I think the mind has to be trans--energy then--has to be translated in a wish, otherwise you won't have any push.

Renie: Does that mean I have to have a lot more intellectual energy to it or I have to be clearer in my mind?

MR. NYLAND: I don't think you need much intellectuality. Because it's so simple. All you need is the object of yourself existing and all you require ^{with} the 'I' is the stating that fact. There is not much of a mental process. It is very definite process of a mind which functions freely from associations, but in itself that mental process does not require much energy. See, it doesn't have to create anything else. When it is there, it already knows that this body is existing. Don't make it too mental. You don't need much of that energy for it, but when there's a wish, it's enough. At any one time when someone asks-- someone asks you, do you exist, you would say, yes, wouldn't you?

Renie: Yes. I think for a long time my mind was putting down anything that was happening with a wish. My mind ~~was~~ would stamp it out.

MR. NYLAND: ~~No~~h. Can't you tell your mind to shut up?

Renie: Well, I want to use my mind and ~~to~~ work more from a mental point of view, more--rather than try ^{ing} to work from a . . .

MR. NYLAND: Renie, you can ~~work~~ bring about a balance between how much energy from the mind and how much from your wish or from your heart. I think it's fairly easy, ^{after} after a little while to know what would be productive for having an 'I' exist or even an observation process going on. I think it's sometimes a little bit more mind, ^{and a little bit} but less of your feeling, and sometimes reversely. I don't think it's very difficult. The attempt of having ^a the wish to work really takes care of that. But if the mind interfered too much, I say, do it ^{as long as} when the mind is really quite manageable.

Renie: My mind doesn't interfere ~~too~~ much when I try to have it on the right ^{side} ~~side~~, when I (?)

MR. NYLAND: Now is the mind too much or too little?

Renie: Well, I feel like I'm learning how to use it, ~~but~~ so that it can help me.

MR. NYLAND: You're finding how to use it?

Renie: Yeah, so that it can help me.

MR. NYLAND: That what can help?

Renie: So that my mind can help me. I'm trying to--it seems like I'm finding more how to use my mind to help me.

MR. NYLAND: Well, it's all right. If ~~there is~~ someone there and you want to shake hands, your mind tells you, shake hands. It doesn't say anymore, you just shake hands. Your mind doesn't have to help you too much. The mind can say, have a wish. And you say, thank you, I have a wish. Now I have a wish, now I work. Don't make it complicated. I sit, I sit, I know it. My mind doesn't really have to tell me. And I become an object for an observation. Something in me starts to see; I call it awareness when it is impartial. But I take my ordinary mind, and I say, well, yes, I see, I am here, and now I change that and I try to become impartial to my knees. I can do that. I've no desire to describe them or to like them. Can we simplify it that way?

Renie: I'll try to.

MR. NYLAND: Ya. All right. I hear the bitter end. Ya. Ya.

Now remember now for Wednesday, huh? The first thing on Monday morning, maybe ~~even~~ even Wednesday evening late, I will ask that the cassette be brought to me that I can immediately find out if you actually have not wasted any time in asking your first question.

All right. Good luck. Goodnight.

END TAPE.